Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

PARABLE OF THE TWO PATRIARCHS.

We sometime since published extracts from a pamphlet by Rev. Dr Worcester, entitled "A Friendly Review of Remarkable Extracts and Popular Hypotheses relating to the Sufferings of Christ." We apprehend that this pamphlet has not been as extensively read as its merits render desirable. We give another specimen of the book, in the following parable.

In ancient times *Vindictus* and *Eusebius* were Patriarchs of two large and powerful tribes, or families, who lived remote from each other. Each Patriarch enacted laws to prevent insurrection. The penalty for transgression was the same in each tribe, but the Patriarchs differed in opinion and practice in regard to the principle on which pardon should be granted to transgressors. *Vindictus* established the principle, that no offence under his government should be pardoned, unless an innocent person of great respectability should consent to suffer the penalty of the law as a substitute for the transgressor; and in case such a substitute should appear, as he would occupy the place of the guilty, no favor should be shown to him on account of his personal innocence or uprightness. But *Eusebius* possessed different views and feelings. He established the principle that every transgressor should be pardoned, who should exhibit satisfactory evidence of unfeigned contrition and reformation. In each tribe insurrections occurred, and many persons became liable to severe punishment.

Vindictus had a son by the name of *Joshua*, who was remarkable for the benevolence of his disposition. He became deeply affected with the condition of the insurgents in his father's tribe. Perceiving that there could be no pardon for them, unless a substitute should appear, who would consent to bear the punishment due to their offences, he was so moved, that he freely offered himself as their substitute. The offer being accepted, the Patriarch inflicted on this benevolent son a most horrible punishment. He then issued a proclamation to the insurgents, promising pardon to such of them as should return to their allegiance, and so humble themselves as to accept the forgiveness of their offences, merely on the ground of what *Joshua* had done and suffered for them. The insurgents could not clearly see the justice of inflicting evil on the innocent for their offences, nor how the law or the law-maker could be honored by such a policy. Some of them, however, were deeply affected with *Joshua's* love to them, in consenting to suffer in their stead; they also became penitent for their offences, returned to their allegiance, and were restored to favor.

In the tribe of *Eusebius* a different course was adopted; for he had no idea that vicarious punishment could be either just or useful. The insurgents of his tribe soon removed to a considerable distance from his palace; but he still exercised towards them a tender solicitude, and a sincere desire for their reformation. He, therefore, adopted various means to melt their hearts and effect their reconciliation. They were so dependent on him for their daily bread, that had he withheld this favor, they must have soon perished by famine. He well knew this, but it was their good which he sought. He continued to supply them daily, not only with the necessaries, but with many of the comforts of life. He also employed ambassadors of a friendly disposition, to go to them, and instruct them, and do all they could to effect their reformation. Some were brought to repentance, but others abused and insulted the messengers of mercy, and persisted in their evil courses. At length he sent to them his best beloved son *Benedictus*, who surpassed all others of the tribe, the Patriarch excepted, in purity and benevolence of disposition. He was indeed the very image of his father, in the spirit of benignity, forbearance, and forgiveness. He was aware of the danger of going among the insurgents; but he freely complied with the wishes of his father. He went with ample instructions, to explain and vindicate the laws which had been enacted, to show the unreasonableness and danger of violating these laws, and persisting in a course of disobedience. He executed his commission in the most perfect manner, not only in explaining the laws and showing their extent and reasonableness; but, in the most affectionate manner, he unfolded to them his father's benevolence, and his readiness to forgive all who would return to him with proper contrition. His own example was a perfect illustration of his father's benignity, forbearance, and forgiving love. Some hearkened to his instructions, and returned to their duty. Others were so prejudiced and exasperated, that they insulted and abused him in a shameful and cruel manner. But all this ill treatment he bore with such a meek and benevolent temper, that in the midst of his agonies he sent a humble and pathetic request to his father that these insulting foes might be forgiven. Such was his example on this occasion, that it deeply affected the hearts of many, led them to reflect on the love of the Patriarch which had been displayed in sending to them a beloved son, of so eminent a character, and thus exposing him to insults, suffering, and death, that he might reclaim revolted subjects. They were also led to reflect on their own vile ingratitude towards a Patriarch of such unexampled benignity. Their hearts became broken; tears of contrition flowed from their eyes, and they returned with the most humble confession of their offences. They were all accepted and restored to favor, and their return was an occasion of great joy to the Patriarch and to all his friends.

The distance between these tribes was not so great as to preclude all intercourse. Leading men from the two tribes often met to transact business of a public nature. Some time after the vicarious punishment had been inflicted on *Joshua*, an eminent elder from each tribe had occasion to meet on business of importance. *Asahel* represented the tribe of *Vindictus*, and *Uriel* that of *Eusebius*. Having settled the business on which they met, the following conversation was introduced by *Uriel*.

URIEL. It has been reported, that *Joshua*, a man of excellent character, has been publicly punished with great severity by your Patriarch. I wish to know whether the report is true.

ASAHEL. It is very true that *Joshua* is a man of excellent character, and that he has been publicly punished by our Patriarch. But it was not for his own offences that he was punished. Being a man of extraordinary benevolence, he freely consented to bear the punishment which was due to the insurgents of our tribe, that they might be pardoned and restored to favor.

URIEL. Is your Patriarch of such a disposition that he can punish the innocent as a substitute for the guilty?

ASAHEL. It is with him an established principle, that no crime against his government shall be pardoned, unless some innocent person of eminent rank shall voluntarily suffer the penalty due to the transgressor.

URIEL. Pardon, as I understand the term, implies remission of the penalty due for an offence. If the penalty can be justly inflicted on a substitute, this being done, what remains to be forgiven? It seems to me that the principle adopted by *Vindictus* entirely excludes forgiving mercy. Is it not folly to talk of forgiving a transgression after the whole penalty of the law has been inflicted?

ASAHEL. It is the opinion of *Vindictus* that as the law threatens punishment for every transgression, the honor of both the law and the law-giver demands that the evil threatened should in all cases be inflicted on the transgressor or his substitute.

URIEL. But your laws, it may be presumed, do not threaten the obedient or the innocent with any punishment, nor even say that the innocent may suffer as a substitute for the guilty. How then can the honor of the law or the veracity of the law-giver be supported by vicarious punishment? It is beyond me to discern how a law can be honored by such a flagrant violation of the principles of equity.

ASAHEL. In what way, Sir, could a sovereign display in a more striking manner his abhorrence of transgression, or a fixed purpose that no transgression shall pass unpunished, than by inflicting on a beloved and innocent son a dreadful punishment, when he appears as the substitute for transgressors?

URIEL. It is impossible for me to see how abhorrence of wrong or love of righteousness can be expressed by such a perversion of the principles of justice, as is implied in punishing the innocent as a substitute for the guilty. Have you, my good friend, a heart that can adopt this principle in the government of your family?

ASAHEL. I frankly own that I could not adopt the principle in family government. I have never felt a disposition to punish an innocent child as a substitute for his guilty brothers; and for many weeks I have doubted the equity of the principle as applied in the government of our nation. I may add that some of the more intelligent and virtuous of our tribe have become dissatisfied with the principle, since they have been informed of the more benevolent policy of *Eusebius*.

URIEL. I rejoice that light on the subject of pardon is rising among your people. It has seemed to me wonderful that your Patriarch could so long content himself with a principle of pardon, which in fact is a *non-forgiving* principle. Can it be wise to pretend to forgive the guilty penitent on the ground that an innocent substitute has borne all the punishment due to his offences? If the purpose of the threatening is answered by inflicting the penalty on the substitute, the offender should of course be acquitted,—not however on the ground of pardoning mercy, but as an act of justice, because the penalty has been inflicted and endured. Punishment and pardon are such opposites that they cannot both exist in relation to the same offence. An offence punished admits of no pardon; and an offence pardoned admits of no punishment.

ASAHEL. However strange it may seem to you, it has been a popular opinion in our tribe, that to pardon the sinner on condition of repentance would be an "utter prostration of government by law," and that the adoption of such a principle in human governments "would fill the earth with anarchy, and turn it into a hell."

URIEL. The adoption of this principle in our tribe has had the most salutary effect. At one period the number of insurgents was great. But by the policy of *Eusebius* many of the guilty have not only been saved from punishment, but have become greatly attached to the Patriarch, and are now some of our most exemplary citizens. They have a deep sense of the long-suffering and forgiving mercy which has been exercised towards them; and this operates to keep them humble, grateful, and careful in regard to further violations of the law. It also excites them to employ their influence to reclaim others who have gone astray, and to do all they can to preserve peace in the nation. I may add, that the merciful disposition of the Patriarch, his aversion to punishment, and his constant readiness to forgive the penitent, have had a happy influence on a multitude of our people. His example is so benignant and amiable, that they obey his laws with delight, from love and gratitude. They also study to imitate his kindness in their treatment of one another—in forbearing to render evil for evil, and in endeavors to overcome evil with good. The influence of his example has been much strengthened and enforced by the conduct of his son *Benedictus*, in exposing himself to sufferings for the benefit of the insurgents, and this in obedience to his father's will. Our people are much in the habit of conversing on the love displayed on that occasion, both by the father and the son; and to keep alive in their own minds a sense of the obligations they are under, the reformed insurgents commemorate the events of that period by impressive celebrations. Now if you have no objection, I shall esteem it a favor if you will frankly state to me what in your opinion have been the effects of the policy adopted by *Vindictus*.

ASAHEL. *Vindictus* is a man of strong powers of mind, and he has some good qualities as a ruler. Of his conduct towards me, I have no cause to complain. I think, however, that the stern principle in regard to pardon, which he has adopted, has had an unfavorable influence on his own disposition and character. It has rendered him much more an object of terror than of love. I think too that his policy has had a bad influence on many of our tribe. They feel at liberty to indulge a resentful temper towards such as offend them, and to render evil for evil. The spirit of forbearance and forgiveness is far from being popular among them; and their acts of revenge, they venture to say, accord with the principle of *Vindictus*, that no offence should be pardoned without inflicting the punishment it deserves on the offender or a substitute. Hence there are among us many bloody and revengeful quarrels. But this bad influence of the Patriarch has been greatly counteracted by the example of *Joshua*. In regard to benignity, forbearance, and forgiveness, his character is a striking contrast to that of *Vindictus;* and by the virtuous part of our community *Joshua* is unquestionably far more esteemed than his father. But persons of a revengeful spirit speak highly of the father, and sometimes say that if he were like *Joshua*, he would not be able to support the government. *Joshua* indeed exceeds all the men I was ever acquainted with in the spirit of benignity, forbearance, and forgiveness; and his example is a constant reproof to men of a revengeful disposition. But even men of this disposition must be aware, if they reflect, that had *Joshua* been of the temper of his father, there would have been no salvation for the insurgents, however penitent they might have been; and all who have obtained pardon must feel under far greater obligations to the son than to the father.

URIEL. The results you have mentioned appear to me as the natural fruits of the principle and policy your Patriarch has adopted, and such as he might have foreseen, had not his mind been bewildered by a delusive hypothesis. In proportion as correct views shall arise and prevail in your tribe, the character of *Vindictus* will sink in public estimation, and that of *Joshua* will be more and more preferred and esteemed.

TERMS OF CHRISTIAN COMMUNION.

The Salem Correspondence, from which we have recently quoted, contains appropriate extracts from various Orthodox divines, upon the duty of Churches as to Christian Communion. The following quotations are by Bishop Stillingfleet. The other remarks are a part of the correspondence.

"What charter," says he, "hath Christ given the church to bind men up to, more than himself hath done? or to exclude those from her society who may be admitted into heaven? Will Christ ever thank men at the great day for keeping such out from communion with his church? The grand commission to the apostles were sent out with, was only *to teach what Christ had commanded them.* Not the least intimation of any power given them impose or require any thing beyond what himself had spoken, or they were directed to by the immediate guidance of the spirit of God."

"As for particular churches," says Bishop Taylor, "they are bound to allow communion to all those that profess the same faith upon which the apostles did give communion. To make the way to heaven straighter than God made it, or to deny to communicate with those whom God will vouchsafe to be united, and to refuse our charity to those who have the same faith, because they have not all our opinions, and believe not every thing necessary which we overvalue, is impious and schismatical; it infers tyranny on one part, and persuades and tempts to uncharitableness and animosities on both."

"Few churches that have framed bodies of confession, and articles, will endure any person that is not of the same confession; which is a plain demonstration that such bodies of confession and articles do much hurt, by becoming instruments of separating and dividing communions, and making unnecessary or uncertain propositions a certain means of schism and disunion."

Thus we are guided to the principles which determine the duty of churches in respect to the admission of members. All Christians belonging to the same place where a particular church is formed, or, as we might now say, to the same assembly or congregation of worshippers, have a right to participate in the ordinances and all the privileges of the gospel, "upon professing the same faith on which the apostles did give communion." Nothing more in the way of doctrines to be believed, or experiences to be related, than Christ and apostles made necessary, can now be lawfully required as a condition of Christian communion. These principles seem to result from the very nature and design of a Christian church, which is not a mere voluntary society, empowered to establish whatever laws it may choose, but a community which, though voluntarily formed, and having a discretionary power as to things merely circumstantial, is subject to the authority and laws of Christ only, and has no right to make rules and regulations, which vary his terms of communion, or in any respect abridge the privileges granted by him to his disciples and followers.

All true churches, therefore, rest upon the same foundation, and are subject to the same divine authority in administering and dispensing the ordinances and benefits of the gospel. How widely, then, must those churches depart from the line of their duty, which require an assent to their human creeds, containing abstruse, perhaps incomprehensible, articles of faith and doctrine, as a necessary condition of communion; more especially, if they hold their members to continued adherence to such articles, when by further light from God's word they may feel bound to reject them! Is not this making their own articles paramount to the scriptures, and themselves masters, claiming that very allegiance from the consciences of their brethren which is due to Christ alone, who "is the head of the body, the church," and in all things to "have the pre-eminence?"

SUNDAY SCHOOL SOCIETY.

In the Register of June 2d, we intimated that we had been encouraged by a friend to expect a report of the remarks made by the several gentlemen who spoke at the late meeting of the Society. We have obtained a report of but part of the remarks; and these have been prevented by unavoidable circumstances, from coming into our hands till the past week.

REMARKS OF HON. SOLOMON LINCOLN, OF HINGHAM.

I have come to this meeting with the expectation of obtaining instruction and encouragement for the promotion of its objects, rather than with a belief that I shall impart either in any considerable degree to those who may hear me. The utility of Sunday Schools being no longer a subject of dispute, their adaptation to the wants of an intelligent community, relying upon sound morals for the permanency of its institutions being apparent even to the most superficial observer—it remains only for the friends of this species of instruction so to direct its influence that it shall not run into the narrow channels of sectarianism, but that it may be extended with freedom and power for the promotion of the great objects for which it was designed. The means to be used are various, and should be adapted to times and circumstances. Improvements will be devised and adopted as experience shall dictate, and again the results of our efforts, made with zeal and controlled by intelligence, will throw much light upon the path of our duties and exertions. The bearing of Sunday School instruction upon great interests and important principles will in some measure guide us to a right use of means to cherish and promote them, and when duly weighed will give efficacy to all our efforts.

Take for instance the tendency of Sunday School instruction to cherish in the minds of the young a respect for pulic worship. The gathering around the altars of religion, by creating an attachment to the place and forms of worship, through them will inspire its spirit and accomplish its design; its object will naturally be placed before the expanding mind, and with its increasing faculties and powers there will be mingled a warm and permanent love of that Being who created those faculties and powers. Here the intelligent teacher, while he will so direct his efforts as to check the growth of a superstitious reverence of mere place and form, will so far make use of their pure and beautiful associations as to cherish the growth of principles and affections which lie at the foundation of all that constitutes worth, character and happiness. There will be too, in this assembling in the places of religious devotion, a constant recurrence to the virtues,—the examples of the pious and the good who have in times past paid their homage at the same altars, and all the fine associations of ancestral worth coming in aid of the glowing enthusiasm with which the minds of the young may be led to the contemplation of interesting truth, will nourish in the heart a deep personal attachment to all the institutions founded by the toils and sacrifices of Christian patriots and fathers.

As incidental to these operations, we cannot fail to discover and consider the important bearing which Sunday School instruction may have upon the character of society, and especially upon the morals of public men, Educate the youth of a whole nation in the great truths endeared to them by so many elevating associations, and you educate a race who will not tolerate profligacy and vice in those whose stations or duties have a direct relation to important interests of the community. You purify the tone of public morals, and you raise up for offices of trust and influence those whose example will have a noble impression upon society. You check the outbreakings of vice and corruption in all the forms in which they may manifest themselves, when not restrained by any redeeming virtues or self-respect, by producing a consciousness of the truth that such vice and corruption cannot stand before the open rebuke of public opinion. Educate a race of lovers of morality, and friends of religion, and you will be sure at all times that your laws will be so framed and executed, your institutions so administered, as to develope in the strongest manner all your national resources,—where the public good and public happiness shall be the all absorbing interests that will destroy the propensities in ambition to elevate and aggrandize itself. Educate a nation of freemen in the great truths which Sunday schools were designed to spread, and you have the surest guarantee for your civil and religious freedom.

You have the control of a powerful engine for evil, or for good. Wrongly directed it may produce scepticism—exclusiveness—oppression. Direct it right, and you may not only spread wide and far the influences of a pure religion, but you will possess the means of giving to that religion greater efficacy and power; you may bring it home to men's bosoms and real interests, and you guard against the effects of that scepticism or bigotry which have grown up in the most polished nations to destroy all that was pure, practical, in their civil or religious institutions.

Extend the operations of Sunday schools—give them their full and just influence, and you are in no danger of the convulsions which have shaken the most powerful nations to their centre, and which have crushed virtue and religion in their ruins.

It is with these views, and from these considerations, Mr President, that I have been induced at this time thus briefly to express my most hearty approbation of the objects of this Society, and also to thank those whose influence or exertions have contributed in any way to enlarge its sphere of operations, in a manner so entirely free from a sectarian spirit, so well calculated to give encouragement and strength to those who are laboring to promote a cause dear to the heart of any Christian and patriot. I therefore, Sir, with great pleasure, second the motion for the acceptance of the Report which has been read to us.

REMARKS OF REV. MR FARLEY, OF PROVIDENCE, R. I.

Mr Farley expressed his hearty concurrence in all which had been said by the gentleman (Rev. Mr May,) who had preceded him. Nor was this the first time that he had derived light and excitement from the same sources.—He proceeded to remark upon and recommended Sunday Schools, as an efficient means of domesticating religion. He believed there was still by far too much neglect of religion and the religious principle in the bosom of home; and that it was vain to look to the pulpit and the preached word for their full and legitimate effects, till parents and heads of families became alive to the importance of aiding both by precept and example to give the lessons thus dispensed power over their children and dependants. This he could not doubt had been done in many instances, and would continue to be done, through the operation of Sunday Schools. It was impossible that parents who had been in apathy in regard to the great subject of religion in their families, who had regarded it as a thing of the church, and the Lord's day, and the clergyman, could forever resist giving it a personal application, and seeing the importance of cultivating it *at home*, and using all its means *there*, when they found the objects of their fondest love engaged, deeply engaged, in the religious duties of their Sunday school. Religion would thus become something more than an occasional guest in the family,—it would be a constant inmate; and while children were by this instruction better fitted to perform their daily duties, to become good and dutiful children,

parents would become more faithful to their high and responsible charge, and the community at large be more and more persuaded and made and kept pure, by the thorough operation of the uncompromising morality of the gospel.

Mr F. said he could not stop, without expressing his surprise at hearing one gentleman who had spoken, lament the want of a good map of Palestine for the use of Sunday Schools. He had been led to think that this want was abundantly supplied by the labors of Mr Ingraham, of this city; and if mere smallness of cost were looked for, nothing could reasonably be asked cheaper than the transcript of the more splendid map which he had also furnished. Mr F. thought it but an act of the purest justice to express the obligations which he supposed every friend of Sunday Schools must feel to Mr Ingraham for his endeavors to illustrate the sacred geography.

REMARKS OF MR MUZZEY, OF FRAMINGHAM.

Mr Muzzey introduced his remarks by alluding to a union meeting of the children, teachers, and parents of three different denominations in Framingham.

There were present about three hundred children from societies of three different religious denominations. The meeting took place on a week day, at one of the churches. Addresses were made by the three clergymen of the three societies,—one to the children, another to parents, and a third to the teachers. The meeting was opened and closed with prayer by two of the gentlemen. Select hymns for the occasion were read by the other. All the services were conducted in harmony, and nothing sectarian was introduced. The teachers who were present were evidently warmed and animated by what their eyes had seen and their ears heard; so much so, indeed, that the superintendant of one of them, differing in faith from myself, proposed to our superintendant that they should hold a general meeting to aid one another in the mode of instruction. I have heard from every source but one opinion on the happy effects of our union that day. Parents were excited to new exertions in sending their children to the schools, and each little one that was present seemed resolved to apply himself better, as some return for all we were doing for them.

Why, said Mr M., may not others of my brethren, situated like myself, attempt to have meetings of this kind? Let them not fear that they shall find no sympathy and co-operation from teachers and parents of other denominations. If there was no sectarian spirit among us in this work, why need there be among them? The object is too noble to allow improper feelings in those who enter it with their whole heart and soul. There is enough common ground on this subject without treading on a particle that is disputed. And what philanthropist,—who that loves, even the present welfare of society, will not join in this enterprise? When I think of that unhallowed fire which now rages in the very midst of many who in truth own one and the same Lord, and imagine it may reach the coming generation, I am constrained almost to tears. Can we do nothing to stay its desolations? Shall these now spotless children be polluted by the withering breath of Christian hostilities? Is it worth no effort on our part to unite the hearts of those who are menaced with a perpetual alienation? I concur, says Mr M., in the remarks of one of the gentlemen who spoke of the importance and the privilege of the teachers' office. Look at the age of those committed to their care. They come not after years of toil and trial, when their habits are fixed almost unalterably, and when their hearts are case-hardened by a cold and corrupting worldliness; when society has chained them in its customs, and when truth is resisted because anticipated by error. No. They enter these schools in the very sunrise of life. The dews of innocence are fresh upon them; they are without spot or wrinkle.

Does not the Sunday school teacher enjoy then a glorious opportunity to do good? Is not his duty a privilege? The Christian minister may almost envy his station. For while he addresses for the most part those whose characters are formed and who have become familiar with the topics he enforces, the Sunday school teacher brings to his little audience things new, yes, literally the glad tidings of salvation. To him they look up, not for the oft-presented, and therefore little valued gift, but for the fresh and living bread of heaven.

And what a school for self-improvement do these favored teachers enjoy. I do not say that of necessity they are are all made better by their office. But I do say that if they take up this work with a desire to grow in knowledge and goodness, they cannot utterly fail. Can she who has just pointed her pupils to their Father above, go home to her chamber and feel no holy fire burning in her own bosom—no inclination to lift up her soul to that same protecting power? Or can he who has taught his little class to be kind, humble, and forgiving, turn from them to indulge a selfish, overbearing, revengeful spirit? It can never be thus with the faithful teacher. I would say then to all who engage in this exalted work, go to these weekly tasks with willing hands and a cheerful heart. Press on with a calm, unfaltering step. Look unto him, who, while on earth, carried the lambs he so much loved in his own bosom. For I believe, that when that Great Teacher who came from God, shall assemble his followers to the judgment, he will say to your little band "Inasmuch as ye have done good to the least of these my disciples, ye have done it unto me. Enter into the joy of your Lord."

[For the Christian Register.]

A NOTICE OF "A DIFFICULTY."

MR EDITOR,—In your last paper is a communication signed D. which I cannot but think is misplaced in a Unitarian publication. I do not see what particular occasion there is for such remarks from one who is, as the writer states himself to be, merely "an *occasional* attendant upon Episcopal worship"—or if these remarks are intended to be useful, I think they would come better through one of the publications of that Church, or THE Church, as D. takes occasion to quote the denomination. Was the matter complained of of a kind similar to that which is so justly rebuked in the editorial article of the same Register, it would be another thing—but I should think the best remedy to the wounded delicacy of D. when arising from a mere matter of forms and ceremonies, would be to attend regularly his own place of worship, if he has one, or if not, to select one from the great variety in the city which best suits his taste and feelings, and where he can exercise a good influence as a permanent member of such society. I cannot think that captious remarks of the kind made by D. tend to soften the asperities among religious sects, or that they discover a Christian spirit, and I would recommend to him the excellent little sermon in the same number of the Register from the text "Be courteous."

A. G.

[For the Christian Register.]

SEQUEL TO THE WELL-SPENT HOUR.

MR EDITOR,—I observe that you sometimes admit notices of new books. I beg leave to say a word in favor of one of the best books of the kind that I have ever read. 'The Well-Spent Hour' is generally known by those parents and teachers who inquire what is or may be read by their children. A third edition has just been published by Carter & Hendee; and in connexion with it, but in a separate volume, a second part, or 'Sequel,' designed for older children, say from 12 to 16 years of age. It is a beautiful tale, unexceptionable, (I think I may say,) in style and sentiment, and suited to inspire young readers with noble purposes. I only wish that this mention of it may induce some who might be ignorant of the publication of such a work, to purchase it for their homes or their juvenile libraries. To those who have read the First Part the expectation of an equal—I believe a greater—amount of pleasure will be a sufficient inducement. G.

CHRISTIAN REGISTER.

BOSTON, JULY 7, 1832.

HARVARD COLLEGE.

Our readers do not need to be informed, that, for more than twenty years past, a settled and irreconcilable hostility has been manifested by the leaders of the Orthodox party in this Commonwealth, to the literary and theological institutions at Cambridge. The attacks on the University have sometimes been passed over as unworthy of notice, and at other times have been met in that tone of just and severe rebuke which their character amply merited. These attacks have been renewed, from time to time, with an earnestness and frequency, regulated by the existence,—not of *real causes of complaint*,—but of *circumstances* that might give *plausibility* to complaint. This seems to have been particularly the case, on occasion of the recent arrangements for giving to the college the benefit of the religious services of the theological Professors, on Sundays, and at morning and evening prayers. Many mouths were opened, and much that was untrue and abusive was poured forth into the ears of the community. A temperate and full reply was made to them by Hon. F. C. Gray, of this city. But of this kind of complainants it may be justly said, as it was of one on another occasion,—

'Tho' vanquished, they can argue still.'

Or, if they cannot argue, at least they can '*rail*;' and there is too much reason to fear that conscience and a love of naked truth have not always done their office well in preventing it.

We have been induced to refer to this subject, by a communication in the Boston Recorder, of June 6th, some passages of which we quote, with such remarks as may seem to be called for. The communication to which we have alluded, begins thus;—

Before the union of the Unitarian Divinity School with Harvard College, it was repeatedly said, that no sectarian influence was exerted upon the undergraduates; and when the objection was made to the proposed union on the ground of sectarianism, we were assured that no such influence would be exerted. Wherefore we feel it our duty to make the following statement.

A few weeks since, an undergraduate of the senior class received a letter of five pages from the Professor of Biblical Literature in the Theological School. The substance of the letter was this. The Professor, after introducing himself, said, that the subject upon which he now addressed him, had weighed heavily upon his mind; that he had long wished for an opportunity to unburthen himself; that this subject was the duty of his joining the church; and after showing the influence, which such a step, taken by him and some others of the class, would have upon the students in general, in leading them to do the same, he closed by submitting the subject to his attentive consideration.

Here then is the complaint. The sum of the pretence seems to be, that a sectarian influence is exercised on the undergraduates. Now, as to the truth of the statement in regard to the Professor's letter, we can neither verify or deny it. We know nothing on the subject but what the communication states. We hope and trust it is true, that the Professor did thus address himself to a student; for we regard it as an honorable testimony to the religious feeling, the benevolence, and Christian faithfulness of the Professor, that he takes this interest in the religious character and Christian progress of the young men to whom he ministers. We say, in their *religious character* and *Christian progress*—not, in their *sectarian predilections*; for what has an observance of the Christian ordinances to do with sectarian predilections? Cannot a man commemorate the dying love of his Saviour, and have his heart warmed and elevated with glowing and devout affections, without entering into the curious speculations, and the doubtful and worse than useless disputations of contending sectaries? How indeed can a religious man, situated as are the theological Professors of all our public institutions, be faithful to the high trust reposed in them, to their own conscience, and to their God, without using their best efforts, in these days of religious indifference and ready scepticism, that the interesting young men around them,—who may be called emphatically, the hope of the nation,—may be brought under the salutary, the redeeming influence of Christian principles? And few will doubt the fitness and happy tendency of a devout commemoration of the Saviour to fix deeply on the young heart the leading principles of religion and to give practical efficacy to right purposes.

And is it *religious* men, who are giving utterance to complaint of this faithfulness of the Professor at Cambridge to his Christian obligations? Can he have any true and strong claims to the character of a religious man, who prefers, as it seems the writer in the Recorder does, that the young men at our colleges should remain indifferent to the Christian ordinances, and without the benefit of their restraining and elevating influence, unless they make profession under the advice of Orthodox teachers? Can such a recommendation proceed, at least, from any other than imperfect or perverted views of Christian obligation?

And what inference from the complaint here uttered are we compelled to draw, in regard to the kind of influence exercised by Orthodox teachers over the religious speculations of those introduced to their churches? Is not their jealousy of a sectarian influence in others, an evidence that they are conscious of having exercised such influence themselves, and that it is common with Orthodox teachers in the introduction of new professors? Not satisfied with the simple yet sublime principles of Christianity as a practical religion, there are those who mystify it with human speculations, and narrow it down to the compass of modern creeds, making their own fallible judgments a standard and guide for all. Disqualified by long habits of thought and feeling to appreciate the true character of a simple and rational faith, they cannot conceive that the teachers of such a faith should not be governed by the narrow and sectarian principles to which their own minds are subject.

It is not our fault if our remarks bear hard upon the complainant. We have no pleasure in exposing him; but truth and duty forbid us to suffer men without rebuke to misrepresent and stigmatize as evil, the praiseworthy designs and the benevolent and Christian labors of those who have so high a claim on the respect and confidence of the community.

The communication to which we have referred furnishes occasion for other remarks. But we have said enough on such a subject.

AFRICAN COLONIZATION.

At the request of a friend we have inserted on our last page an anonymous letter from Liberia, on the subject of African Colonization. The letter must speak for itself. The reader must judge as well as he may from internal evidence, as the letter is anonymous, whether it be the honest and unbiassed statement of facts as they exist, or a statement discolored and exaggerated by disappointment, enmity, or prejudice. The tone of the letter certainly does not accord with what we have had pleasure in communicating as the impressions of many visiters of the colony. If it is authentic it ought to come with the authority of a responsible name, and it seems to us that it cannot do either much harm or good till it is thus sanctioned.

It is much to be regretted, though not perhaps strange, that the accounts should be so contradictory. It is not improbable that there has been some exaggeration on both sides. We know not why the friends of colonization should fear the truth and the whole truth respecting the state of the colony, and we are not disposed to believe they do. If evils exist, let them be made known, that they may be removed. If feelings of discontent are secretly cherished, let them be openly expressed, that their causes may be remedied, or, if they are without cause, that they may be rebuked and silenced.

LATE PUBLICATIONS.

A Discourse, delivered at the Ordination of Rev. EPHRAIM PEABODY, *over the First Congregational Church in Cincinnati, May* 20, 1832. By JAMES WALKER. Cincinnati, 1832.

Mr Walker's text is from Isaiah viii. 20. "To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them"; and it is the leading object of his discourse to demonstrate that the conduct of Unitarian Christians, in respect to the Holy Scriptures, is the most enlightened and consistent, and most in accordance with a proper respect for, and a strict fidelity to, both the spirit and the letter of the written word. 1 'They are among the very few Christians who, in practice, as well as theory, recognise and respect, as the fundamental principles of Protestantism, the sufficiency of the Scriptures and the right of private judgment in the interpretation of Scripture.' 2. 'No Christians have evinced a stronger desire than Unitarians to restore the text of Scripture to its original state, and put into the hands of the people generally, correct and approved translations of Scripture.' 3. 'Unitarians evince their reverence for Scripture, by adhering as closely as possible, in the inculcation of essential and fundamental doctrines, to the words of Scripture.' 4. 'Unitarians manifest their preference for Scripture still further, by not attempting to evade or explain away those passages, which positively, and in so many words, assert Christ's inferiority to the Father. 5. So also they do by rejecting the hypothesis of Christ's double nature, since this hypothesis has no express support in the Bible, but is one of mere human invention; and since Unitarians have no need of any such hypothesis for reconciling Scripture with Scripture. 6. Unitarians show respect for the Scriptures, in rejecting the Trinity, in as much as not only is this doctrine as its advocates allow, no where taught therein in so many words, but in case of those few passages, which will bear both a Trinitarian and a Unitarian exposition, they prefer the latter as being more in accordance with the express teachings of the Bible in other places, and with the general tenor of revelation. 7. Unitarians are scriptural Christians, because, even on the supposition that the doctrine of the Trinity is one which might have been taught by inference or construction alone,' and this from a few ambiguous texts, 'it is certain that so far as any inferences can be drawn from the narrative of our Lord's life, as given by the evangelists, they are entirely on the side of Unitarianism, and against the Trinity.' 8. The same result is obtained from what may be found in 'the four Gospels and the Acts of the Apostles, respecting the impressions made and left on the minds of our Lord's cotemporaries and immediate disciples, by his actual presence and the facts recorded of him.' 9. 'Again, inferences may be drawn to the same effect from the total silence respecting the Trinity observed by the Apostles in their preaching, as recorded in the Acts. 10. Further, Unitarians manifest their regard for the Scriptures, in their adhering to the forms of prayer given in the Bible, and to the current language of Scripture respecting the only proper object of prayer. "Every doxology in Scripture is a Unitarian doxology." "Every formal Trinitarian doxology in common use, is of human composition.' 11. Is it said that there are single texts which seem, at first sight, to favor Trinitarian views? It is answered, these texts are exceedingly few; and 'it is remarkable that these, with the single exception of the introduction of John's gospel, have been given up by some learned and zealous Trinitarian writer, as having nothing to do with the subject'; not only so, that very passage of John, as well as every other Trinitarian proof text, is explained by Unitarians, and, as they think, on fair and generally received principles of criticism, so as not only not to be against, but in favor of, their views. 12. 'Do Unitarians deny, then, it may be asked, that the sacred writings ascribe divine powers, divine offices, and divine authority to Jesus Christ? By no means.' But their respect for the plain instructions of the Bible compels them to believe and teach that said powers, offices, and authority were conferred on him by the Father.

Such are the topics of this valuable discourse. We are glad to see it in print, and hope it will be widely circulated wherever there are yet any doubts whether Unitarianism is the religion of the Bible.

To the sermon is appended the excellent charge and address to the people by Mr Parkman, from which we quote the following paragraph:

In this favored land of civil and religious freedom, where from the least to the greatest, every one may think and act for himself, you will teach the solemnity of the obligation to think and to act aright. In forming your own views, you will be guided absolutely by the oracles of God, in which are all our springs of saving knowledge and faith, of motive and hope. In your instructions to others, while you make "manifestation of the truth," you will show, that rational Christianity has no alliance with scepticism or unbelief; that it is with the heart, as well as with the understanding, that men believe unto righteousness; that the rejection of error is to little purpose except it be followed by reception of the truth; and that we have no congratulations for him, who in his haste to deliver himself from the prejudices of an exclusive creed, has only exchanged the absurdities of superstition or the thraldom of the priest-hood, for the yet greater absurdities of infidelity and the more fatal tyranny of a "heart not right with God." You will show, that the Gospel, while it reveals to the penitent a boundless mercy, and opens its exhaustless stores of consolation and hope to the contrite, has yet no promise to obdurate unbelief. In its own simple, but glorious doctrine, that Jesus is the Christ the Son of God, in that "faithful saying worthy of all acceptance, that he came into the world to save sinners," you will not fail, my brother, to exhibit the everlasting distinction between him that believeth, and him that is an infidel. And as of old the ark of God needed not the support of a profane hand, so the truth as it is in Jesus asks not, nor will receive, the aid of infidelity, even in its most artful and seductive forms; and least of all, when boasting itself under the name of reason, or liberty. At the same time, let us not be hasty to confound with an evil heart of unbelief, the natural abhorrence to those systems of human authority, which in different periods of the Church have been substituted for the Gospel of the blessed God. Let the sin of tempting to infidelity, by teaching for doctrines the commandments of men, rest where it belongs. It is the glory of Unitarian Christianity—may it ever be the honor of its teachers,—to expose such corruptions and to exhibit it in its original purity. And many, we may believe, who had been driven away and almost irrecoverably disgusted by misrepresentations of its character, or the revolting absurdities of an exclusive and superstitious faith, have been attracted, encouraged and sanctified by its simple truth; have been made to sit at the feet of Jesus, listening reverently to his words, and in the fulness of their conviction and gratitude of their souls have been ready to say, "Now we believe not because of thy saying, for we have seen him ourselves and know, that this is indeed the Christ, the Saviour of the world."

RELIGIOUS INTELLIGENCE.

Ordinations. Mr John Wilde, recently from the Theological Seminary at Andover, was ordained as pastor of the Congregational Church and Evangelical Society, in Grafton, 20th instant Sermon by Dr Codman, of Dorchester, from 2 Cor. iv. 5.

Mr Morris E. White was ordained as pastor of the Congregational Church and Society in Southampton, 20th instant. Sermon by Dr Brown, of Hadley.

Dedication. The First Universalist Church in Taunton, was dedicated on Wednesday June 27th.—Sermon by Mr S. Cobb, of Malden. In the afternoon, J. B. Dodds was installed pastor of the Church.—Sermon by Mr Ballou, of Boston.

General Association of Massachusetts. This Association is composed of the Orthodox clergy. The following account of its late meeting is from the Northamoton Gazette.

The General Association of Massachusetts convened on Tuesday of last week. Mr Chickering, of Phillipston, was chosen Moderator, Mr Snell, of Brookfield, Secretary, and Mr Cook, of Ware, and Mr Abbot, of Worcester, Scribes. Delegates were present from the Congregational General Associations of the other New England States, and from the General Assembly of the Presbyterian Church. There were sermons on Tuesday and Wednesday evening, and on Thursday afternoon, by Mr Peters, of New York, Mr Todd, of Groton, and Mr Phelps, of Haverhill. The narratives of the state of religion were given on Wednesday afternoon, exhibiting a great addition to the churches the past year. After public worship on Thursday, the Lord's Supper was administered to a large number from various churches, and the session of the Association closed.

On Thursday evening, Mr Edwards, of Andover, delivered an Address on Temperance. The business of the Association, we learn, was transacted with harmony and good feeling.

Virginia Education Society. A clergyman at the South writes thus to Rev. Dr Sharp, of this city.

Our Virginia Education Society has bought a farm of two hundred and thirtyfour acres, four miles from the city, (Richmond,) for $40,000, with frame buildings, which with some repairs will accommodate probably forty students. There are several small out-houses that will answer for shops. It is a pleasant, rural spot, with five acres of garden enclosed. Our expectation is, that the students will be able, either in the garden, or on the farm, or in the shops, to earn a large part of the expense of their board and tuition. Brother R. Ryland, of Lynchburg, who is a graduate of Columbia College, will be here in a day or two to take charge of the Institution.

OBITUARY.

[From the New England Magazine.]

MR ROBERT R. HOWARD.

Drowned in Boston harbor, June 12, by the upsetting of a boat, Mr Robert R. Howard, aged 21.

The memory of the virtuous is a precious inheritance to the living;—and when such are taken from us by a striking dispensation of Providence, and under circumstances peculiarly distressing and painful, the remembrance of what they were, and a faithful delineation of their character, is not only necessary but useful as a source of consolation to the mourner, as an example to the living, and as an act of justice to those whose departure we are called upon so feelingly and truly to lament. Of this number is Robert R. Howard. He was just entering upon the active business and duties of life,—engaging with earnestness in the benevolent enterprises of the day, and was soon to have bound himself by a still dearer tie to society, when "the silver cord was loosed" and his usefulness terminated by his sudden death. Young Howard was educated at our public schools, and such was his diligence, application, and talents, that on leaving the High School he was as conspicuous for his attainments, as he was respected and beloved for his amiable deportment, his benevolence of feeling, and the purity of his moral character. His classmates will long remember him as a member of the Scholar's Club, and the interest which he at all times manifested in the welfare of each and all of their number. For a young man, his mind was uncommonly mature. His thoughts on most subjects were accurate, and well defined; and there was a propriety and modesty in the expression which he gave to them, that won the regard even of those who were personally strangers to him. In more than one particular he was a model for the young. At the early age, we think, of seventeen, he became a teacher in the Sunday School of the Society where he worshipped; and those who were associated with him in this labor, will long delight to dwell upon the interest which he manifested in this important subject, the striking punctuality and constancy with which he always met his little class to the last Sunday which he spent on earth,—and the intelligence, engagedness, and love which he brought to the performance of this interesting duty. He cherished habitually serious impressions for *himself*, and endeavored to impart them to those entrusted to his care. By precept, however, as well as by example, it was his constant aim to associate all that was pleasant, and cheerful, and truly happy, with the subject of religion; and no precepts or living example could be more persuasive than his, to accomplish this desirable end. There was another trait in the character of young Howard which we must not omit to notice. This trait was the earnest desire he constantly exhibited to develop in equal proportions all the faculties of his nature;—and the result of it was, a beautiful propriety in the discharge of all his duties, relative, social,

political and religious. Young as he was, he had already won no small space in the confidence of the community. Active in the associations to which he belonged, he was called, at times, to act in an official manner in plans of benevolence and usefulness. But his deportment was so unassuming, his discharge of duty so faithful and acceptable, and his manners so kind and conciliating, that the envious envied him not, the young and thoughtless were disposed to imitate, and the old rejoiced in the promise which he gave of great future usefulness. In business, he displayed activity, intelligence and strict probity; and had intimated that at the proper time he should make the necessary sacrifice in it to subserve the great cause of Temperance. The loss of such an individual must be deeply deplored, even by the community at large. But at home! where he was an only and beloved son—where he was the idol of affectionate sisters, and where he was garnered up in the heart of one still more dear, if possible,—it would be a vain attempt to repress their unutterable anguish by any words of consolation. They must find them in the rich legacy he has left behind him, in such an inestimable and interesting character; in the hope that he has gone before to receive an eternal reward; and, above all, to seek for an unfailing support, where he himself would have brought them to seek it, in the hopes, promises, and rewards of the gospel.

DOMESTIC INTELLIGENCE.

TWENTY SECOND CONGRESS.

The most important business that we find transacted in Congress is the passage of the Tariff Bill in the House of Representatives. The question was taken by yeas and nays. Yeas 132,---Nays 65. Majority in favor of the bill 67.

The Tariff Bill from the House was read twice in the Senate on Friday, June 29th, referred to the Committee on Manufactures, and ordered to be printed. A resolution passed, for calling on the Secretary of the Treasury for a comparative statement of the duties imposed by the existing law, by this bill, and by the two bills reported by the Committee of Manufactures of the Senate. The joint resolution relative to adjournment was made the order of the day for Thursday last.

In the House of Representatives, the death of Mr Mitchell of Maryland, was announced, and the usual orders were passed, and the House adjourned.

National Fast. The following resolution, introduced by Mr Clay, passed the Senate of the United States by a vote of 30 to 13.

Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, That a joint committee of both Houses wait on the President of the United States, and request that he recommend a day, to be designated by him, of public humiliation, prayer, and fasting, to be observed by the people of the United States, with religious solemnity, and with fervent supplications to Almighty God, that He will be graciously pleased to continue His blessings upon our country, and that He will avert from it the Asiatic scourge which has reached our borders--or if, in the dispensations of His Providence, we are not to be exempted from the calamity, that, through His bountiful mercy, its severity may be mitigated, and its duration shortened.

Application has been made to the President, by the General Synod of the Reformed Dutch Church, requesting him to appoint a National Fast. The President declined making the appointment, believing that he could not comply with the request "without transcending the limits prescribed by the Constitution for the President."

State Fasts. The Governor of Rhode Island, in compliance with a Resolution of the Legislature of that State, recommended the 5th day of July to be observed as a day of fasting and prayer, on account of the Cholera.

The Governor of Maryland recommended a similar observance of July 4th.

The Governor of Connecticut, by special request of the General Association of the State, has issued his Proclamation recommending the 19th of the present month, to be observed as a day of humiliation, fasting, and prayer, on account of the threatened prevalence of the Cholera in our country.

The Governor of New York declined complying with a request to adopt a similar measure.

Cholera in New York. This pestilence has at length reached the City of New York. That we may not exaggerate or diminish, we give verbatim, the first account we received, from the New York Courier and Enquirer of Tuesday last. We give also the editorial remarks. Without pretending to decide the comparative merits of a Report from the Board of Health and a Report from the Committee of the Medical Society, we think many of the remarks are correct, the advice, though brief, is just, and if observed, one of the best antidotes to the disorder.

At length the disorder called the Asiatic Cholera has made its appearance in this city. No alarm need be created—no excitement indulged—no fears entertained. With firmness, prudence, attention to cleanliness, temperance, and above all, a determined tranquillity, we have not the slightest doubt, but it will prove mild and moderate. We were furnished last night with the following official communication from the records of the Committee of the Medical Society.

Extract from the minutes of an extraordinary meeting of the Committee on Cholera, held on Sunday evening, July 1st, 1832, Dr Peixotto in the chair:

"A communication having been made by Drs Stearns, Maclay, Bowron, Piatt, Walsh, Sheldon and Peixotto, that they had seen several cases of *Cholera Asphyxia* (Asiatic Cholera) amounting in all to nine, of which eight had proved fatal, and that their views of the cases had been confirmed by some of the most respectable practitioners in the city. It was *resolved* that this communication be published.

FRANCIS W. WALCH, M. D. *Sec'ry.*

It may be asked why the Medical Society's Committee should anticipate the Board of Health, the legitimate organ of the city? We cannot answer the question. We cannot and will not believe that any medical body, or any medical man, would hurry unnecessarily before the public with a few cases to excite alarm and confusion. Neither can we believe that the Board of Health would neglect their solemn duty to the public by avoiding or delaying to answer responsibilities on the approach of danger. There may be precipitancy in the Medical Committee as much as there is hesitancy in the Board of Health. We shall not decide.

Rumors have been circulated upon rumors since Friday of the existence of Spasmodic Cholera in this city. Nothing, however, is ascertained of its origin, progress, or history. In spite of these rumors, we feel perfectly secure in the general health of the city, provided cleanliness and discretion be observed. A few isolated cases were talked of in the streets last night, in addition to those reported above, but until the Board of Health meets today, we shall not attach much importance to them. It is only a few weeks ago that a disorder similar to the spasmodic cholera appeared in several towns to the eastward. It was as malignant as the disorder in Canada, but no alarm was created, and it subsided in a very short time.

We cannot sufficiently warn our citizens to be on their guard against the industrious circulators of Cholera cases, which may have no more existence than the "baseless fabric of a vision." There are men who speculate on public excitement—on public disorder—and on pestilential disease. We feel perfectly satisfied that the alarm will blow over in a few days. No one should hurry from the city; remain here tranquil and quiet. Medical aid is ready and abundant in a moment—you cannot have that by leaving the city. We have information—knowledge—and experience among us. Travellers and men of business coming to this city need not be alarmed or turn away from us. Everything is prepared for the enemy. In London, where they were similarly prepared, the disorder passed off in a few days with little additional mortality to the usual number of deaths. The sea air is anti-choleric. Be cheerful—be gay—be temperate—and when anything distracts the system, call an experienced physician, and tamper not with medicine yourselves. The cases which have occurred among us are isolated or sporadic. By energy and decision the disorder may be prevented from becoming epidemic.

We have just seen the Report of the Board of Health in the City of New York, dated Monday, July 2d, 8 o'clock P M. The Report is not very explicit nor definite; neither is it calculated to excite great alarm. We gather from it that several cases of malignant Cholera have occurred in the City, and that several deaths had ensued. A letter from New York, written at 2 o'clock on Wednesday, says—"There are seven new cases of malignant Cholera, and four deaths officially announced by the Board of Health."

Accounts from Quebec and Montreal are more favorable.

Fires. During the twentyfour hours preceding one o'clock of the 4th inst. [says the Transcript] we had six alarms of fire. One in Dorchester, where the dwelling house with part of the furniture belonging to the widow Chamberlain was destroyed. Loss estimated at $4,000.

At half past twelve, on Tuesday night, the firemen were called out by an alarm from Cambridgeport, where a small tenement inhabited by some colored persons, about a half a mile from Mr Gannett's Church, was destroyed—supposed to have been set on fire by an incendiary. Whilst the firemen were on their way, they were called to protect store No. 27 Commercial street, which was discovered on fire. The lower floor was occupied by Messrs. Blish & Foster, as a West India goods store; the chambers, by Mr L. Hayward, chair dealer. The first and second stories were burnt out. The store is believed to have been set on fire, as the money drawer of Messrs. B. & F.'s store was found robbed of its contents, on the top of a hogshead standing in the middle of the lower floor.

On Wednesday morning, about 9 o'clock, a fire was communicated to the store occupied by Mr James Brown, on Spear's wharf, (next east of Liverpool) by the boiling over of a tar kettle, left, in the absence of the workmen, in charge of two boys. It spread rapidly, and soon destroyed the store and all the property on the wharf. The brig Vulcan, of New Orleans, belonging to Capt. Marden, which was on the ways, repairing, was burnt to her floor timbers. The schr Charles Doggett, ready for sea, was damaged in sails and rigging. Five hundred bbls of mackerel, owned by Messrs. Brown, Wells, Reynolds, Lombard, and Blanchard, entirely lost; 25 hhds molasses, owned by Messrs. Morse, and S. Jenny & Co. 50 hhds salt, 400 empty bbls, and some tons of fustic; total loss. Loss of property, exclusive of shipping, is estimated at about $5,000.

Before the Engines left the wharf, the house occupied by Mr Mott, of the firm of Holbrook & Mott, near the premises, took fire from a defect in the chimney. The firemen being on the spot, it was extinguished without much damage. About the same time, the stable belonging to Trull's distillery, on Merrimack street, caught on fire, owing to unslacked lime having been thrown on the manure. It was soon discovered and extinguished without having done material injury.

Melancholy. The schr. Rob Roy, Christopher Basset, master, sailed from Newburyport on Thursday 28th ult., at 10 o'clock A. M. with a good wind. At 2 P. M. Boon Island E. S. E. 5 miles, she was capsized by a white squall, and the following persons who were in the cabin were drowned:--Mr Samuel Cutler and wife of Portland, formerly of Newburyport,--Widow Moses Bailey of Newburyport,--her son, aged about five years,--and a lady who is thought to have been a Miss Stallard, sister of Capt. Stallard of Portland.

The schooner had a 'swept hold' and was very light. When the squall struck her she was under a two reefed mainsail, and her foretopsail was settled down about a foot. The mate and two of the hands left the master and four passengers on the wreck, and went to a schooner under their lee for assistance. Whilst they were absent, the master and surviving passengers were taken off by the schooner Miriam, Capt. Littlefield, from Wells, bound to Boston.

Edinburgh Review. Messrs. Lilly & Walt have just published the Edinburgh Review, No. CIX. Contents—Art. I. Mechanism of the Heavens—by Mrs Somerville, 8vo, II. The Life of Thomas Ken, D. D. deprived Bishop of Bath and Wells; viewed in connexion with Public Events, and the Spirit of the Times, political and religious, in which he lived—by the Rev. W. L. Bowles, M. A., M. R. S. L. III. An Historical Inquiry into the Production and Consumption of the Precious Metals—by William Jacob, Esq. F. R. S. IV. 1. Waverly Novels, new edition, with the Author's Notes. 2. Tales of my Landlord—Fourth and Last Series. V. Sketch of the Ryotwar System of Revenue Administration. VI. Memoirs of the Life, Writings, and Correspondence of James Currie, M. D., F. R. S.—Edited by his Son, William Wallace Currie. VII Four Essays on Colonial Slavery—by John Jeremie, Esq. late First President of the Royal Court of St Lucia. VIII. Greek Authoresses. IX. Eugene Aram; a Tale—by the Author of "Pelham," "Devereux," &c. X. Thoughts on the Present State of Foreign Affairs—by an Englishman XI. Memoirs of the Life and Administration of the Right Honorable William Cecil Lord Burghley, Secretary of State in the Reign of King Edward the Sixth, and Lord High Treasurer of England in the Reign of Queen Elizabeth—by the Rev. Edward Nares, D. D.

Quackery. A gentlemen by the name of John E. Prescott of Troy, N. Y. died after a few hours illness, in that city, on Wednesday last, as it is supposed, from the effect of medicine administered to him by a quack. The following is the Report of the Committee appointed to examine the deceased:—

"We found the surface of the body warm and dry, of no unusual color; the eye natural; the external and internal surfaces of the stomach containing about a pint and a half of an acrid decoction, while the internal surface was loaded with Cayenne pepper and other vegetable powders. The whole appearance of the stomach, externally and internally exhibited the strongest marks of violence done by the administration of acrid substances, and not indicating the slightest marks of Cholera."

Gov. Houston. We noticed in the Register, a few weeks since, the assault of Gov. Houston on Mr Stanberry, a member of the House of Representatives in Congress. Houston has been sentenced by the District Court of Washington to pay a fine of five hundred dollars, and the costs of prosecution.

Emigration. A letter from the westward mentions that it was understood the British Government had contracted for the transportation of 80,000 emigrants to Canada. Above 20,000 have arrived.

Temperance Facts. We obtain the following statements from various sources.

In Western Pennsylvania, containing a population of 336,550, it is computed that two thirds of the distilleries are stopped forever. In Ellsworth, Me. all the dealers in ardent spirits have abandoned the sale. About thirty retailers in Bangor, Me. have abandoned the traffic.

The gentlemen of the Bar in Oxford County have formed themselves into a Temperance Society, adopted a constitution, &c. The Society is to have a meeting on some day during each term of the Common Pleas Court, and an address is to be delivered at each meeting.

Out of 1129 murders committed in France during the space of five years, 446 have been the consequence of tavern quarrels, or in other words have arisen from the use of strong liquors.

COMMONWEALTH OF MASSACHUSETTS.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts,

A PROCLAMATION.

WHEREAS, in and by An Act of the Legislature of this Commonwealth, approved by the Governor, on the 24th day of March last, entitled "An Act directing the mode of choosing Electors of President and Vice President of the United States," provision is made in the words, and to the effect following, viz: "That His Excellency the Governor be, and he is hereby, authorized and requested, to make proclamation, on or before the first of October, by and with the advice and consent of the Council, of the number of Electors to which the Commonwealth may then be entitled."

And Whereas, in and by An Act of the Congress of the United States of America, approved by the President, on the first day of March, one thousand seven hundred and ninetywo, it is provided, that the number of Electors of President and Vice President, "shall be equal to the number of Senators and Representatives to which the several States may by law be entitled at the time when the President and Vice President, thus to be chosen, should come into office."

And Whereas, in and by An Act of the Congress of the United States of America, approved by the President, on the twenty second day of May last, entitled "An Act for the apportionment of Representatives among the several States according to the fifth Census," it is provided, that the number of Representatives to Congress, to be elected within the State of Massachusetts, from and after the third day of March, one thousand eight hundred and thirtythree, shall be twelve;—

Therefore, I Levi Lincoln, Governor of the Commonwealth of Massachusetts, considering the Premises, do by authority of the said Act first above mentioned, and by and with the advice and consent of the Council, issue this my Proclamation, hereby making known to the Citizens of this Commonwealth, that the number of Electors to which the Commonwealth is by law entitled is FOURTEEN, being equal to the whole number of Senators and Representatives, which, under the apportionment made by the aforesaid Act of Congress of May 22d, 1832, and the provisions of the Constitution of the United States, the State of Massachusetts will be entitled to at the time when the President and Vice President next to be chosen shall come into office.

Given at the Council Chamber in Boston, this thirtieth day of June, in the year of our Lord one thousand eight hundred and thirty two, and in the fifty sixth year of the Independence of the United States.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts!

Indian War. Letters have been received at Washington from Gen. Atkinson on the Illinois river, of June 15. He had a force of 400 U. S. troops, and 3000 Illinois militia, which would move forward in two divisions on the 17th and 20th. A speedy termination of the war, by the capture of Black Hawk, or his rapid flight beyond the Mississippi, was expected.

FOREIGN INTELLIGENCE.

Tornado at Matanzas and Havana. Letters from Matanzas received in this city, state that on the 5th and 6th inst. a violent storm of wind and rain was experienced, in which several stores were overflowed, and many vessels driven ashore, but the American vessels are said to have sustained but little damage.

At Havana, almost every vessel was driven ashore, and two droghers were sunk.

Mexico. A letter communicated for the New York Daily Advertiser, dated Vera Cruz, May 19th, 1832, says, "We have now the pleasure to inform you, that on the 14th inst. the government troops raised the seige, and have retired to the interior, after having for eight days kept up a brisk cannonade on the city, from which, we are happy to say, but little damage has been sustained. Gen. Santa Anna left here yesterday, with the troops for the interior; and we entetrain hopes that our communication with the capital will soon be reopened. At present but little is doing, in the way of business. The commercial houses have reopened, and the shop-keepers are returning to the city; but until the political dissensions are settled in this quarter, the transactions will be limited."

England. London papers of May 22d, received in New York, state that the Grey ministry have been reinstated in office, with the distinct understanding of being invested with the power of carrying the Reform Bill, without any change in its principles. The state of political feeling cannot be better told than by the following extract from a debate in the House of Lords, May 18th.

After some parliamentary business, the Duke of Wellington, on presenting a petition from Cambridge, (as we understood his Grace,) observed that he felt it his duty to address their Lordships, in order that he might explain the share he had in some transactions which had recently occurred, and respecting which he had been subject to extreme misrepresentation, and greatly vilified by persons high in station and by others of great respectability. Their Lordships would remember, that in the course of last week his Majesty's ministers had informed them, that in consequence of the advice which they had given to his Majesty on an important subject, and of his Majesty not having felt inclined to accede to that advice, they conceived it to be their duty to tender their resignation. His Majesty was pleased that day on which he was left alone by his ministers, (cheers) to send for a Noble Friend of his, who had been in high confidence, and to ask him whether there did not exist any means of enabling his Majesty to form a Government to carry into execution an extensive reform, without any extraordinary exercise of prerogative. He was prepared for such a communication, and therefore inquired of others, who, however, were not willing to serve his Majesty under existing circumstances. He, in consequence attended his Majesty and gave him his advice, which was not to appoint him, (the Duke of Wellington) his minister. (Cheers.) He did not look forward to objects of ambition. He recommended his Majesty to seek for assistance in other quarters, and declared himself ready to give his Majesty every assistance in his power, whether in or out of office. (Loud cheering.) * * * *

The Earl of Harewood begged leave to ask the Noble Earl opposite, if he could communicate to their Lordships whether any final arrangements had been come to with respect to the Ministry?--(Hear, hear.)

Earl Grey--My Lords, I am always happy to afford any information which lies in my power, especially after the courteous manner in which the question has been put by the Noble Earl opposite. (The Noble Earl spoke in so low a tone of voice as occasionally to be almost inaudible.) We understood his Lordship to say, my Lords, I should have been prepared before perhaps to have given your Lordships a statement of the result of certain communications which I have had with his Majesty, but the time now has arrived, my Lords, when I am in a situation to state to you that result. Your Lordships are already aware that when I and my colleagues felt ourselves called upon by a proceeding in your Lordships' House to resign to his Majesty those offices to which by the greatest kindness of the King we had been appointed, that a Noble Duke, who is now absent from the House, was commissioned by his Majesty to form another administration. Your Lordships are also aware, that in consequence of that Noble and Gallant Duke having given up that commission with which he had been entrusted by his Majesty, fresh communications took place between the King and myself, and I have now the satisfaction to inform your Lordships that those communications have been brought to a favorable termination. (Hear, hear.) I have now, my Lords, to inform you, that in consequence of his Majesty's desire most graciously expressed to me, and in consequence of the feeling of confidence that I am in such a position as will enable me, as well as my colleagues, to redeem that pledge which I gave to your Lordships on my first accepting the office, that pledge being that unless I felt myself armed with a sufficient security to pass the Reform Bill which is now on your Lordships' table, unmutilated and unimpaired in one of its great principles--I say my Lords, that in consequence of now finding myself in such a situation, by the gracious kindness of his Majesty, as to be able to state to your Lordships that such is my confidence, from the assurances which I have received from his Majesty as to my being in full power to effect that much desired object--that the present Ministers will continue in office.

(This announcement was hailed with loud cheers.) He added, that he felt most anxious for the speedy adjustment of this great measure; and to effect that object all his energies should be directed, feeling assured that the result would be such as to restore to the country happiness and tranquillity. He concluded by moving that the Reform Bill be further considered on Monday next. (This proposition was hailed also with great cheering.)

The Earl of Harewood said, if power to carry the Bill were given, they all knew what that power meant; if adopted, the deliberative character of the House was gone, the crown was endangered, as well as the liberty of the subject; and, therefore, acting on compulsion, to avert greater evils, he should *withdraw all opposition to the Bill.*

The Earl of Wilchensea, the Duke of Newcastle, and Lord Wharncliffe complained, that the independence of the House of Lords was now destroyed.

London, Evening of May 22d. The foreign letters received in the city this day, do not convey any news of public importance, with the exception of a communication from Holland, in which it is stated, that had the Duke of Wellington succeeded in forming an Administration, a hostile movement would have been immediately made against the Belgians, and that a hostile proclamation had been prepared, but the announcement that Earl Grey had been sent for marred the intended Coup de Etat.

Death of the Premier. Paris, May 20. M. Casimir Perier's mortal career has closed. He died this morning a little before 8 o'clock. During the previous 48 hours he had been sinking fast, and his physicians saw that no human skill could keep him long alive. His mental faculties returned at the commencement of this crisis, and only left him with the extinction of life.

From St Petersburg. Capt. Dwyer, of brig Czarina, from Cronstadt, whence he sailed May 13, reports that not a vestige of the Cholera remained at St Petersburg, and that no quarantine was imposed at Elsineur, which he passed May 23, even on vessels from ports in England.

Geology. The President of the Geological Society, of London, [says the National Intelligencer] in his late anniversary discourse, which has received so much praise, has the following passage, alluding to the progress of Geology in the United States.

"Within the past year, one of our own body, a man possessed of great energy of mind, has been endeavoring, by lectures given in Philadelphia, to rouse the educated classes of the Southern States to a sense of the importance of modern geology. Having succeeded in creating a love for the subject, Mr Featherstonhaugh has followed up his first labors, by the publication of a new monthly work, the leading object of which is to propagate the principles of modern geology. A few numbers only of this useful work have yet appeared, and I refer you to their contents for several spirited descriptions of parts of the United States, and their peculiar organic remains, whilst I earnestly hope that this effort of an unassisted fellow of our society, who is laboring to implant in a great country of our kinsmen the principles and nomenclature of the science, as adopted in England, will meet with general encouragement."

MARRIAGES.

In this city, Mr John White, Jr, to Miss Eliza H. Jenkins; Mr William P. P. A. Rust to Miss Caroline I. Chase.

By Rev. Mr Gannett, Mr Edward Codman to Miss Mary Green Wainwright.

By Rev. Mr Frothingham, Mr Thomas B. Wales, merchant, of this city, to Miss Abbey L. Frothingham.

On Thursday evening, 28th ult. by Rev. Mr Himes, Mr Thomas W. Butterfield to Miss Rhoda Rust; on Wednesday evening last, Mr Willard K. Pool, to Miss Mercy Hammett, all of this city.

In Roxbury, Mr Joseph W Emery, of Phfladelphia, to Miss Nancy L. Faulkner.

In Salem, Mr Nestor Houghton, of this city, to Miss Deborah A. Moriarty.

In Danvers, Mr Daniel F. Putnam to Miss Susan H. daughter of Mr Moses Putnam.

In Canton, Mr Isaac Withington, Jr, of Dorchester, to Miss Sarah A. Bethune.

In Holland, Mr Samuel K. Bayley, of this city, to Miss Emeline A. Stevens.

In Washington City, Isaac Shelby Reed, Esq. of Mississippi, to Ann Laura, daughter of General Duff Green.

DEATHS.

In this city, Hannah Magee, aged 38; Dea. Ebenezer Hall, 80; Mr Thomas Carter, 60; William Metcalf, 34; Jane Williams, 50.

In Newburyport, Miss Elizabeth L. Cook, aged 19.

In Plymouth, Mrs Joan Burbank, aged 86; Mr David Wade, 62.

In Taunton, Mr Elkanah Dean, aged 56; widow Ruth Soper, 88.

In Portland, Mr John Knight, a soldier of the revolution.

In Milford, Conn. Mr Jeremiah Bull, a soldier of the revolution; he fought at Long Island, White Plains, Trenton, Yorktown, and in Canada under Gen. Wooster.

In Quincy, Illinois, Hannah, wife of Mr Ebenezer Rand, formerly of Marblehead, aged 20.

NOTICE.

The subscriber has removed to the new building, No 362 Washington street near Boylston market, (the store formerly occupied by Marsh, Capen & Lyon,) where he will keep for sale a general assortment of Classical, School, Juvenile, Theological, and Miscellaneous Books, Account Books, Stationary, Cutlery, and Fancy Goods, at reasonable prices.

LEONARD C. BOWLES.

☞ Libraries, Academies, and Schools, supplied on favorable terms.

*** A Printing Office and Book Bindery being connected with this establishment, orders for work in either of those branches received and executed on the best terms. July 7.

LIBERAL PREACHER,

FOR JULY, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for July, 1832.—New Series, Vol. II. No. 7, Containing a Sermon by Rev. NATHANIEL L. FROTHINGHAM, of Boston. *Subject*,—"Barabbas preferred," from John xviii. 39, 40. July 0.

INGRAHAM'S MAP OF PALESTINE.

FOR SUNDAY SCHOOLS,—CHEAP.

Just received, and for sale by B. H. GREENE, at the Sunday School Depository, 124 Washington street. Also—The elegant Historical Map. 3t July 7.

DESCRIPTION OF SHAW'S VISIBLE NUMERATOR.

Just published and for sale by RICHARDSON, LORD & HOLBROOK, "Arithmetic Philosophically taught; or a description of the Visible Numerator, with instructions for its use, illustrated with plates. By OLIAER A. SHAW.

Also, Shaw's Visible Numerator,—designed to illustrate to the eye, and thus convey to the mind a clear and adquate idea of the general principles of Arithmetic. July 7.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XIII. of the NEW ENGLAND MAGAZINE, for July, 1832.

CONTENTS.

ORIGINAL PAPERS. Early American Artists and Mechanics; Sports of Childhood; The Schoolmaster, Chap. IV.; The writings of Sir Walter Scott; The Farewell; Our Village Poet; Ugly Reflections; Life beyond the Frontier; Dramatic Reminiscences, No 5; A Poet's Repinings; A Chapter on Field sports; Humors of an Oriental; A morning in June; Reminiscences of a retired Militia Officer, No 3; Death and the lady; Stephen Girard; A Vision; The Night Season.

MONTHLY RECORD. *Politics and Statistics.*—United States, New Hampshire, Massachusetts, Rhode Island, Connecticut, Pennsylvania, Ohio, Illinois.

Literary Notices.—Swallow Barn, or a sojourn in the Old Dominion. The History and Geography of the Mississippi Valley, Geography of the Atlantic United States, and the whole American Continent, by Timothy Flint. The soul of man, by Leonard Withington. The Alhambra, by the author of the Sketch Book. The faith of the Pilgrims; a Sermon, delivered at Plymouth, on the 22d of December, 1831, by John Codman, D. D. A Discourse before the Massachusetts Society for the Suppression of Intemperance, by William Sullivan. Ladies' Family Library, by Mrs Child, Vol. I. Correspondence between the First Church and the Tabernacle Church in Salem. Biography of Stephen Girard, by Stephen Simpson. Commentaries on the Law of Bailments, by Joseph Story, LL. D.

Obituary Notices.

Literary Intelligence. July 1.

FLINT'S GEOGRAPHY.

Just published and for sale by RICHARDSON, LORD & HOLBROOK, "Flint's Geography," new edition; two volumes in one.—Vol. I. containing, The History and Geography of the Mississippi Valley—to which is appended, a condensed Physical Geography of the Atlantic United States, and the whole American Continent.—Vol. II. The United States, and the other Divisions of the American Continent. By TIMOTHY FLINT, author of 'Recollections of the last ten years in the Mississippi Valley,' 'Salve Magna Pareus.' &c. July 7.

LEMPRIERE'S CLASSICAL DICTIONARY.

Just published by RICHARDSON, LORD & HOLBROOK, School Book publishers, 'Lempriere's Classical Dictionary,' new edition; for schools and academies, in one volume 12mo; price $1 50. 'This edition contains every name in the best revised English edition of Lempriere's original work. It also contains all the matter that is either important or useful for families and young persons. The original work is full of indelicate passages which necessarily exclude it from the multitude of schools for young persons, to which it would otherwise be of the greatest importance. In the present edition, all such passages are excluded, and nothing is introduced which may render it improper for youth of either sex. The abridgment consists in the rejection of references to ancient authors, biographical notices of the best edition, matter which is repeated under several different heads, and exceptionable or unimportant passages. It is obvious, therefore, that the work not only contains all that is essential in the octavo edition, (except to merely classical scholars,) while it is free from the blemishes which have hitherto prevented the work from being used in the numerous schools and academies for youth in our country.' July 7.

THIS day published by GRAY & BOWEN, 141 Washington Street,

THE NORTH AMERICAN REVIEW,

NO. LXXVI.

CONTENTS.

Art. I. History of Kentucky.—The History of Kentucky, exhibiting an Account of the Modern Discovery, Settlement, Progressive Improvement, Civil and Military Transactions, and the Present State of the Country. In two volumes. By H. Marshall.

Art. II. Cousin's Philosophy.—Cours de Philosophie. Par M. V. Cousin, Professeur de Philosophie a la Faculte des Lettres de Paris. Introduction a l'Histoire de la Philosophie.

Art. III. Life and Times of Richard Baxter.—The Life and Times of the Rev. Richard Baxter, with a Critical Examination of his Writings. By Rev. William Orme, author of the Life of John Owen, D. D., Bibliotheca Biblica, &c. In two volumes.

Art. IV. Hodgson's Memoirs on the Berber Language.—1. Grammatical Sketch and Specimens of the Berber Language, preceded by Four Letters on Berber Etymologies, addressed to the President of the American Philosophical Society. Read Oct. 2, 1829. Published in the Transactions of the Society.—2. Notes of a Journey into the Interior of North Africa, by Hadji Ebn-ed-Din El-Eghwaati. Translated by W. B. Hodgson, Esq. late American Consul at Algiers, and a Foreign Member of the British Royal Asiatic Society.

Art. V. Henderson's Iceland.—Iceland; or the Journal of a Residence in that Island, during the years 1814 and 1815; containing Observations on the Natural Phenomena, History, Literature and Antiquities of the Island; and the Religion, Manners, and Customs of its Inhabitants. By Ebenezer Henderson, Doctor in Philosophy, &c. Abridged from the Second Edinburgh Edition.

Art. VI. Cholera.—London Quarterly Review. No. XCI. Article VI. On the Cholera.

Art. VII. American Colonization Society.—1. Fifteenth Report of the American Colonization Society. Washington.—2. Letters on the Colonization Society; with a View of its Probable Results; addressed to the Hon. C. F. Mercer. By M. Carey.

Art. VIII. English Literature of the Nineteenth Century.—American Library of Useful Knowledge. Vols. II. III. IV.

Art. IX. Habits of Insects.—Insect Architecture. Insect Transformations. Insect Miscellanies.

Art X. Bigelow's Travels in Malta and Sicily.—Travels in Malta and Sicily, with Sketches of Gibraltar, in Eighteen Hundred and Twenty-Seven. By Andrew Bigelow, Author of 'Leaves from a Journal in North Britain and Ireland.' June 30.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. LI. *for July* 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. Life of Sir Isaac Newton—The Life of Sir Isaac Newton. By David Brewster.

Art. II. Arius and the Arian Controversy—Library of Useful Knowledge; History of the Church.

Art. III. Hinck's Sermons—Sermons and Occasional Services selected from the papers of the late Rev. John Hincks. With a Memoir of the Author, by John H. Thom.

Art. IV. Dignity and Interest of the Clerical Office—A Sermon, preached at the Annual Election, May 25, 1831. By Leonard Withington.

Art. V. Contemplations of the Saviour—Contemplations of the Saviour; a Series of Extracts from the Gospel History, with Reflections, and Original and Selected Hymns. By S. Greenleaf Bulfinch.

Art. V. Mr Frost's School Books—1. An Abridgment of "Elements of Criticism, by the Honorable Henry Home of Kames." Edited by John Frost.—2. Outlines of History; embracing a concise History of the World, from the Earliest Period to the Pacification of Europe in 1815. Second American Edition, with Additions and a Set of Question for Examination of Students. By John Frost.—3. History of Ancient and Modern Greece; illustrated with Maps and Copperplate engravings. Edited by John Frost.

Art. VII. Cheneviere's Essay on Original Sin—Du Peche Originel, ou de la Depravation Hereditaire dans l'Homme. Par M. Cheneviere, Pasteur et Professeur a Geneve. Second Essai.

Art. VIII. Man considered in relation to External Objects—The Constitution of Man considered in relation to External Objects. By George Combe.

Index. June 30.

SELECTED POETRY.

[From Blackwood's Magazine.]

A POET'S DYING HYMN.

"————Be mute who will, who can,
Yet I will praise thee with impassioned voice!
Me didst thou constitute a priest of thine
In such a temple as we now behold,
Rear'd for thy presence; therefore am I bound
To worship, here and every where."—*Wordsworth.*

The blue, deep, glorious heavens!—I lift mine eye,
And bless Thee, O my God! that I have met
And own'd thine image in the majesty
Of their calm temple still!—that never yet
There hath thy face been shrouded from my sight
By noontide-blaze, or sweeping storm of night:
I bless Thee, O my God!

That now still clearer, from their pure expanse,
I see the mercy of thine aspect shine,
Touching Death's features with a lovely glance
Of light, serenely, solemnly divine,
And lending to each holy star a ray
As of kind eyes, that woo my soul away:
I bless Thee, O my God!

That I have heard thy voice, nor been afraid,
In the earth's garden—'midst the mountains old,
And the low thrillings of the forest shade,
And the wild sounds of waters uncontroll'd,
And upon many a desert plain and shore,
—No solitude—for there I felt THEE more:
I bless Thee, O my God!

And if thy Spirit on thy child hath shed
The gift, the vision of the unseal'd eye,
To pierce the mist o'er life's deep meanings spread,
To reach the hidden fountain-urns that lie
Far in man's heart—if I have kept it free
And pure—a consecration unto Thee:
I bless Thee, O my God!

If my soul's utterance hath by Thee been fraught
With an awakening power—if Thou hast made,
Like the wing'd seed, the breathings of my thought,
And by the swift winds bid them be convey'd
To lands of other lays, and there become
Native as early melodies at home:
I bless Thee, O my God!

Not for the brightness of a mortal wreath,
Not for a place 'midst kingly minstrels dead,
But that perchance, a faint gale of thy breath,
A still small whisper in my song hath led
One struggling spirit upwards to thy throne,
Or but one hope, one prayer: for this alone
I bless Thee, O my God!

That I have loved—that I have known the love
Which troubles in the soul the tearful springs,
Yet, with a coloring halo from above,
Tinges and glorifies all earthly things,
Whatever its anguish or its wo may be,
Still weaving links for intercourse with Thee:
I bless Thee, O my God!

That by the passion of its deep distress,
And by the o'erflowing of its mighty prayer,
And by the yearnings of its tenderness,
Too full of words upon their stream to bear,
I have been drawn still closer to thy shrine,
Well-spring of love, the unfathom'd, the divine:
I bless Thee, O my God!

That hope hath ne'er my heart of song forsaken,
High hope, which even from mystery, doubt, or dread,
Calmly, rejoicingly, the things hath taken,
Whereby its torchlight for the race was fed;
That passing storms have only fann'd the fire,
Which pierc'd them still with its triumphant spire:
I bless Thee, O my God!

Now art Thou calling me in every gale,
Each sound and token of the dying day!
Thou leav'st me not, though earthly life grows pale,
I am not darkly sinking to decay;
But, hour by hour, my soul's dissolving shroud
Melts off to radiance, in a silvery cloud:
I bless Thee, O my God!

And if this earth with all its choral streams,
And crowning woods, and soft or solemn skies,
And mounting sanctuaries for poet's dreams,
Be lovely still in my departing eyes;
'Tis not that fondly I would linger here,
But that thy foot-prints on its dust appear:
I bless Thee, O my God!

And that the tender shadowing I behold,
The tracery veining every leaf and flower,
Of glories cast in more consummate mould,
No longer vassals to the changeful hour;
That life's last roses to my thoughts can bring
Rich visions of imperishable spring:
I bless Thee, O my God!

Yes! the young, vernal voices of the skies
Woo me not back, but, wandering past mine ear,
Seem heralds of th' eternal melodies,
The spirit-music, unperturb'd and clear;
The full of soul, yet passionate no more—
—Let ME too, joining those pure strains, adore!
I bless Thee, O my God!

Now aid sustain me still!—to thee I come,
Make Thou my dwelling where thy children are!
And for the hope of that immortal home,
And for thy Son, the bright and morning star,
The Sufferer and the Victor-king of Death,
I bless Thee with my glad song's dying breath!
I bless Thee, O my God!

MISCELLANEOUS.

BIOGRAPHY OF A TEACHER.

The following is selected from the Annals of Education, for May.

MR EDITOR,—The following remarks relate to one of the most successful teachers of the elementary branches of education, with whom I have ever been acquainted. Some of your readers may be gratified to trace the steps by which he was rapidly led from mediocrity to eminence.

The person in question was bred a farmer. He had a fondness for miscellaneous reading, but his leisure, as well as means of information, were extremely limited. His means of improvement consisted chiefly in three or four months' instruction every winter, in spelling, reading and writing, at an inferior district school. At the age of sixteen, perceiving his deficiency in the knowledge of common arithmetic, he availed himself of the opportunity of spending an evening every week for this purpose, with a friend who was rather more advanced.

At the age of eighteen, he sought to become an instructor, but his extreme diffidence and habitual retirement seemed to create a distrust of his ability to meet, and successfully control the various tempers and dispositions of childhood. There was a maxim prevalent in that region, which is certainly not without truth: that, "to manage a school properly, requires every quality necessary in governing a kingdom." Disappointed, but not discouraged, he gave up for the present, his favorite project, and directed his attention principally to other employments, though he still continued to devote many of his leisure moments to reading and reflection. "Locke's Essay on the Human Understanding," and "Burgh's Dignity of Human Nature," were among his favorite authors.

It was not until the twentyfourth year of his age that he abandoned all other pursuits, and sought once more the charge of a district school. He still found difficulties, but by perseverance and the aid of friends, he at length succeeded in obtaining a school, and satisfying his employers.

Having taught in this, and an adjoining district, two or three winters, and acquired the reputation of a faithful, laborious, and ingenious teacher, he was invited to take the charge of a school in a flourishing village a few miles distant from the former scene of his labors, where the means of self-improvement would be greatly increased.

About this time the "Journal of Education" made its appearance. He procured and read it with avidity, and began to be impatient to put some of its valuable suggestions into practice. But every innovation upon ancient customs and usages, during this term, was made with extreme caution. Little more was done than to introduce a few additional branches of study, present the lessons in a manner better adapted to the youthful capacity, and adopt mild methods of government.

In the mean time he continued not only *a constant reader*, but *a thorough studeat* of the Journal of Education. He also procured and examined, so far as he had the means, the various works on Education mentioned by the Editor, particularly those which were *reviewed*, or favorably *noticed*. A large share of his scanty and inadequate compensation was expended in this manner.

At the close of the term, he was again employed in the same school, and his compensation was increased. This enabled him to furnish the school, *gratuitously*, with such books as he deemed most conducive to their improvement, as well as to purchase for their use a Library of 100 volumes. After much solicitation, he also obtained permission to new-model the interior of the school-room. Important changes were soon made in the methods of instruction and discipline. Emulation was generally dispensed with as well as rewards, except that of drawing books from the Library.

The result was, a school of a new and highly improved character. This could not fail to attract attention, and excite surprise, among those who visited, and took an interest in it, while at the same time, the instructor was loaded with the reproaches of a few of the parsimonious and short-sighted. But he pursued the course he had adopted, unmoved by their murmurs; and at every step acquired the power, as well as the disposition, to prosecute his plans for improvement still farther.

A period, however, at length arrived, when the clamors and threats of disaffected individuals became so violent as to endanger the peace and union of the district, and it was thought expedient, both by him and his friends, that he should withdraw;—but not until an experiment had been made which convinced both of the practicability of elevating the character of common schools.

But this instructor's zeal for self-improvement, as well as the improvement of others, would not permit him long to remain inactive. He resumed his labors in a field where he had formerly been engaged, and with the most signal success. In proof of this assertion might be mentioned the fact that his services would at that time command a compensation nearly twice as great as that of instructors generally.

His reputation finally introduced him to an infant school in one of our cities. After continuing in this school for some time, he established an elementary school, with full liberty to introduce any improvement he might think advisable. In this school, and in another of similar character, in a sister city, he has been almost constantly employed, ever since.

Thus in the short space of eight years, has an individual risen from the humblest walks of life—from a state of obscurity, if not of discouragement—to a high rank among the members of a useful and honorable profession. We may hence be enabled to see what untiring effort, and decision of character, properly directed, can accomplish. "What man has done, man may do."

AFRICAN COLONIZATION.

We copy the following letter by request. A reference to the subject will be found under our editorial head.

Liberia, Africa, Sept. 26, 1831.

ESTEEMED FRIEND:—I received yours of the 31st June, per schooner Zembucan, and handed me by the politeness of Mrs ——, together with the token of your respects, and was happy to hear of the good health of you and yours. I have a great deal to say to you in this letter; but before I enter the subject, I must premise one thing to you—and that is, profound secresy as respects my name. And the reason of my requiring this of you is, that the Colonization Society instruct their agents *to discharge from office*, and *treat with contempt*, all persons who will write any thing to America contrary to their views, notwithstanding it may be as true as truth can make it. But so long as I feel a national love for my colored brethren, I cannot forbear giving them every necessary intelligence which will prevent their being taken in by a set of men whose object is *to deceive them*, and who *have been deceiving*, and *are now deceiving them*. I read, year after year, their Annual Reports, and am disgusted with the high-painted, but false colors which are put upon their scheme;—and what is worse than all, to find some of our leading men engaged in sending and carrying so many untrue reports to their colored brethren in America. For any one that is as well acquainted with the colony as I am, to read the reports of Mr Francis Devany before a committee of Congress, on the 26th and 27th of May, 1830, is *enough to shock him*. Mr Devany goes on to say that there are six volunteer companies in the colony in uniform, besides militia, amounting in all to about 500 effective men. This is as far from being true as possible. I will now give you the number of voters who voted this year for the office of Vice Agent. For G. R. McGill, 76; for A. D. Williams, 85; for J. C. Barbour, 48. Now allowing about 40 minors who are only eligible to muster, it will make about 249. So you have his 500 effective men.

The main point on which I oppose the Colonization Society is, that they send their travelling agents throughout every section of the United States, and gather up a parcel of people who are not more than half civilized, and who, consequently, have no knowledge of political affairs, and send them out here in a most wretched and miserable condition. *Many of them have not so much as a second habit to put on:* and when they get them here, they give them a mere cobweb support for about six months, and then turn them loose without any means of support, or any source by which they can support themselves; consequently *they have to sell their clothes from their backs to purchase a little rice of the natives.* And yet Mr Devany and others trumpet it abroad in America that there are two thousand souls in the colony, surrounded by sources of comfort and happiness; and the Colonization Society are making the poor, ignorant colored people believe, like the Irish when they emigrate to America, that they can pick up money in the street!

There are about five persons employed by the government; and these, in order to ingratiate themselves into the favor of the Agent and the Colonization Society, are ready to *mob* any person who will say any thing truly respecting the manner in which the Society conducts the colony; though they at the same time agree (because the facts are too plain to be contradicted) that *the majority of the colonists are in a wretched and miserable state.*

In point of pecuniary means, the government is not as well off as one of your common merchants; consequently there are no buildings nor fortifications carried on.

I know no claims which the Society has on me, unless it is because I have not been able to build myself a house since I have been here; which claims I believe they pretend to hold, and do hold, on all who have not built themselves houses, whether they are able to build or not.

You requested me to give you the number of emigrants now here; this I cannot do at present, but I will try to send you the number the next opportunity. The received opinion is, about 1600. Times are getting very stormy, and if they increase I shall be compelled to look out elsewhere.

I must acknowledge to you my thanks for the papers which you sent me, and hope you will send more, as I am glad to hear what the Anti-Slavery Society is doing. You will please write whenever you have a conveyance. My respects to all my friends.

I remain your friend and well wisher,

———.

[From the Journal of Temperance.]

INTEMPERANCE.

When a person unaccustomed to stimulants is induced for the first time to take a glass of spirits, an instantaneous excitement is produced. The pulse becomes more frequent; the face is flushed; the functions of the body and the mind are hurried; the eye sparkles; the tongue is unloosed; the imagination is excited; and the whole scene assumes the appearance of vivacity, glee, and happiness.

But after all, it is is not natural. It is not the glow of health. It is not the vivacity of youth. It is not the buoyancy of innocence. It is the flush of approaching fever; the excitement of momentary delirium; the hilarity of the insipient maniac; and it cannot endure. Lassitude, weakness, and depression are its inevitable results. A shock has been given to the constitution; the laws of health and life have been violated, and the chastisement inflicted.

Suppose the warning to be disregarded,—the habits of daily tippling established. The rosy hue of health is exchanged for a deep scarlet; the eye loses its intelligence; the voice becomes husky; the blood parts with its florid color; the appetite is impaired; the muscles waste; the face is bloated; and in rapid succession the liver, the digestive organs, the lungs, the heart, and the brain lose their vital forces, and but imperfectly perform their functions; and sooner or later the constitution is broken down, or organic disease supervenes, and death closes the scene.

Since life is extinct, send now for the surgeon, and let the body be inspected, for the benefit of the living.

The stomach is enlarged or contracted; often indurated, and always diseased; the intestinal canal, a mass of disease; the mucous membrane, through its whole extent, irritated; the liver is shrunk, dense, discolored, and its vessels nearly obliterated; the lungs engorged, adhering, often filled with turbercles; the brain hardened, as if it had been immersed for weeks in alcohol.

Every tissue proclaims but too distinctly the injuries it has received. There are no marks of weakness or decrepitude, as the result of natural decay and advancing age; but all the organs, in accent awfully expressive, speak of poison, of madness, of self-immolation. The anatomist turns away in horror; the last funeral rites are performed; the earth closes over the dust, and the scene is forgotten.

This is the short history of thousands in our own time and country, and of untold millions of other times and in other lands. Could I present a picture of all the diseases and death-bed scenes occasioned by ardent spirits, which it has been my painful lot to witness for the last twenty years, every one present would involuntarily start back with horror; the feeling would be universal.

If such are the effects of ardent spirits, let them be banished from the world. If the preceding remarks are well founded, to a man of health there is no such thing as a temperate use of spirits. In any quantity, they are an enemy to the the human constitution; their influence upon the physical organs is unfavorable to health and life; they produce weakness, and not strength; sickness, and not health; death, and not life. Is the moderate use, or any use of such an article as this, to be accounted temperance?

A HINT TO MILITARY OFFICERS.

At a recent meeting of the militia company, in the town of G— N. H. for the choice of officers, the gentleman who received the majority of votes for commander of the company remarked that, before accepting, he had a *condition* to propose, viz that he would not aid in furnishing the soldiers with ardent spirits on any occasion unless it was wish of a majority of the officers. On this condition he would accept the office. He requested a second vote of the company. A majority of the votes confirmed his election. The man nominated for lieutenant declared that he could, on no condition, aid or abet in furnishing strong drink. Even if his colleagues were disposed to do it, he should not furnish it at home for those who called, or to be drunken on parade. His election was also confirmed; and that too by a compny of men, who not long before had refused, by vote, to dispense with the use of rum on their days of training. These facts speak well, indeed, for the growing interest of Temperance principles among the men. They speak well, too, for the officers. Whatever the character or habits of our militia officers, they commonly enjoy the esteem and confidence of their fellow soldiers. This gives them influence. Let them exert this, in favor of the great Temperance reform. Whether their estimation of the emoluments of promotion may be high or low, let them express their decided determination to forego them, rather than encourage the use of the drink of drunkards; and if no farther good is accomplished, we may expect that our military reviews will cease, in a great measure, to be nurseries of disorder, dissipation and vice.

[From the Listener.]

SABBATH EVENING IN SUMMER.

I was returning from the evening service. The words of love and peace had dropped like holy balm upon the bosom, and put to rest its agitating cares. Shame and contrition had sunk the soul too low for opposition, and mercy had won it into grateful acquiescence. At peace with God, because it had drunk deeply of his grace and truth; at peace with the world, because it seemed no longer worth contention; at peace with itself, because self was degraded and dethroned, the spirit partook of the evening's sabbath hue, and only wished it could be always so. "And will it not be always so," I thought, as I walked slowly homeward, "when our life's working days are over, and the eternal sabbath dawns upon our souls? A little while, and what is now but a brief foretaste, a passing semblance of celestial peace, will be an eternal and unchanging reality. A little while, and the smile of our Father will no more be averted, the world renounced will no more resume its power, and self submitted will no more rebel. And if there be such pleasure in an earthly sabbath, interrupted as it is with our coldness, and carelessness, and earthliness, what will be the bliss of that eternal sabbath for which we are preparing?" And then I considered the goodness of God in this institution, by which one day in seven is separated from the rest, to be employed in making happy what the occupations of the other six too often tend to make wretched, and to sanctify what they are too well fitted to corrupt. Prone as we are to sin, and subject as we are to sorrow, our most lawful occupations are fraught with anxiety and danger. What comfort, then, that there is one day in which it is our duty to neglect them, to forget them, and to give up ourselves entirely to thoughts and pursuits, of which the fruits are love, holiness, and joy: to have nothing to do but to acquaint ourselves with God and be at peace. I passed the day laborer in his clean white frock, his Bible and prayer book tucked under his arm, and thought how he must enjoy the repose of such a day, his only means of instruction, perhaps his only pause from effort and endurance. I overtook the pale mechanic, and fancied from the expression of content upon his features, that he was telling over the stores of consolation he had gathered, to feed on in the close workshop all the week. The children of charity were tripping by my side, in their plain round bonnets and dark frocks, the bag of books on their arm, or the basket in their hand: I looked at them, and hoped something had that day been taught them, that would sweeten the rude lot for which they were preparing. A little longer musing, and I should have persuaded myself the sabbath was a day that all men love, and the calm of nature what all were sharing, and the song of gratitude what all were singing.

THE MONTHLY REPOSITORY.

EDITED BY REV. W. J. FOX.

No. LXV. for May 1832, just received by GRAY & BOWEN.

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Goethe; Irish Scriptural Education; Rise and Progress of the Doctrine of the Trinity; Liese, or the Progress of Worship, a Tale; The Bible Society Question; Exhibition of Paintings illustrative of Sacred History; The Leeds Controversy on the Christian Name.

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June 23. 3t.

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